THE

Path of Life,

And the way that leadeth down to the Chambers of Death.

OR,

The ſteps to Hell, And the ſteps to Heaven.

In which all men may ſee their ways, how far they have gone downwards to deſtruction, that they may make haſt to recover themſelves, leaſt by taking the next ſtep downwards to their everlaſting miſery, they be not neceſſitated to take the 7, 8, 9 and then there be no remedy.

So ſeeing themſelves having aſcended towards Heaven, they may not be ſloathfull but followers of them who through faith and patience inherit the Promiſes.

Set forth in *Copper Prints*, that by the outward and viſible we may the eaſier ſee that which is inward and inviſible.

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THE

Path of Life,

BRITISH MUSEUM

LONDON:

Vocation

Calling is a worke of ỹ spirit whereby whom he hath chosen to be his he bringes to know it and by the call of the outward word & inward spirit he is brought to such a hoppe as workes ỹ harte to mourning and brokennes and is turned from darkenes to light and from the power of Satan to God

26 Actes 18

I. VOCATION.

CAlling is a work of the Spirit; by the voyce and call of the outward word and inward spirit, crying to their soules thus, *Come out of her my people and return*

turn to me : come out of thy former corrupt eſtate, of ſin, ſubjection to Satan, curſe, miſery, leud cuſtomes, error of the wicked, hell, & return to the bleſſednes wch thou haſt loſt. Calling is that whole workmanſhip of God, whereby he pulls the ſoule from a bad eſtate to a good; be it longer in working or ſhorter, darker or clearer, eaſier or harder, its the drawing it from darkneſſe to light, and from the power of Satan unto God, *Acts* 26. 18. that from whence its drawn, is an unregenerate eſtate: that whereto is faith, It may be conceived to ſtand in theſe two parts, either the preparing work of calling, or the finiſhing: The former is that by which the Lord finding the heart uncapable of a promiſe, brings it and prepares it to be ſuch a one as may ſee it ſelf capable and under a condition of beleiving: for it ſucceeds the condition of the Law, and inſtead of doe this, ſaith, believe this and live; it is partly legall, and partly evangellicall: when the Spirit of God by both, leaves ſuch an impreſſion in a troubled ſoule under the Spirit of bondage to ſo much hope as works the heart to mourning and brokennes, to deſire of mercy, to eſteem it, and to be nothing in its own eyes in compariſon of it; together with unwearied neſſe till it hath obtained it: all which are the preventions and aſſiſtance of the Spirit of calling, drawing the ſoule home to God, by ſuch ſteps and degrees as the ſoule is capable of, for when the ſoule thus prepared ſees that the promiſes belong to her, and that ſhe may and muſt believe it, then the Spirit ſtamps this gift of faith to receive it. If the Law hath thus ſetled a load upon conſcience then ſhe may conclude that ſhe is under a condition of eaſe, and hope of pardon; if thou feel then that the Lord hath thee at his infinite advantage, thou mayſt conceive ſome comfort in the midſt of thy frights, and allthough thou mayſt finde it hard to grapple with the promiſe as thou wouldſt; yet (as one who is under an exactor)

would

would chose to put himselfe upon the mercy of his adversary, rather then be quite undone, (if he will not shew him favour yet he is but as he was, an undone man) but perhaps his enemy may be moved with compassion towards him: so here, a poor soule may and ought to choose the hazard of a promise (allthough hard to believe) rather then be desperate and disdaine to come in to seek reconciliation: Let all then who would be under hope prove themselves to be under streights; for no other are under a posibility of mercy, but lie under the absolute condition of wrath; when they see the season let them ply fittest medisons, as a word in season is as apples of gold, sure it is that for lack of Counsell Gods people doe miscarry often times, as appears in their agonies and fears, that when their spirit is unable to sustaine it selfe, they are ready to faint and give over, yea sometimes lay violent hands upon themselves, oh in such a state discern the state of such a poor soule and pitty it, *Be ye oh Priests of the Lord cloathed with sackcloath*, 2 *Chron.* 6. 41. Doe not apply your selves harshly to a heart overloaden allready, rather give wine to such that they may forget their sorrow, *Prov.* 31. 6. Blessed is he that considereth wisely of such a condition, let terror serve for the desperate and refractory sinners, that they may come under Gods chain, but such as are bound in it already must not be oppressed more, as if there were no succour for them, no balme in *Gilead*; but let this dore of hope stand upon the latch ready to open unto them, for God will not be angry for ever least flesh should faile: Although our hope be small yet because our strength is great; consider whether it is not better to venture upon uncertain hopes then upon assured woe; thy case is as the four leapers, 2 *Kings* 7. 4. *If we say, we enter into the City, then the famine is in the City, and we shall dye there; and if we sit here, we dye also: now therefore come and let us fall into the hoste of the Syrians, if they save*

we dive we shall live, and if they kill us we shall but dye : so they ventred, and the Lord was with their resolutions, doe thou so in the strength of God and prosper. It is a sweet signe that the Promise is digested by the soul, and not suffered to passe away as a sound of waters; when thou canst not chose but fasten upon it in some confused measure, yet thou seest not any certain escape, as a man in the waters strugling for life though he be not sure to avoyd drowning, yet in his confusion is able to lay both his hazards in the ballance, and resolves upon the lesse, on the one side he knowes that the mercy of water is cruell drowned he must without helpe, on the other side he sees a reed put towards him which he cannot tell whether he shall be able to reach, or whether that will save him; what doth he? he chuseth an uncertain hope before a certain death, here I dye, here I may live, if I might escape how happy were I? the reed is offered me to save me, I can but perish, if I perish I perish, but I will surely make towards it, I will not perish wilfully: wait upon the Lord, let there be no crevis of light but thou mayst spy it, for as the Lord would have lost hearts to be beaten from their holds, so he studies how to speak to fainting hearts least they fail, *Isa.* 57. 18. God hath comfort for thee, and thy mourners, yea for them afar off as well as neere, if thou seek not thy own ends abhorring to think themselves well because the Law hath them under bondage till the Gospel have comforted them.

II. *UNION.*

THis supposeth the cutting off a sinner from God and all influence and communion with his grace, and by faith so bringeth the soul unto God, that its united, made one, and incorporated againe into him, by the flesh of Christ

Union

The sole can no more receive aught from God tell it be married unto Christ and be on with him by faith than bodey & soule can imparte or receive to or fro tell on hence issueth all vertew vigor and power into us that is meate for our support either earthley or Spritu all tell our Union be perfected in glorey 4. Ruth 11. 12

Christ united to his Godhead, and its the work of the Spirit of Christ making the Lord and the soul one spirit, & causing the soul to pertake by vertue thereof of all that

power

power of his both in priviledges and graces which follow, for its sure the soul can no more receive ought from God till it be one with him by Christ, then Christ could have merited any thing for us, till the Diety and flesh were really united together, and no more then the body and soul can impart or receive to and fro till they be one, *Ephes.* 5. 13. *John* 2. 17. by all wich its evident that till we be one with God in Christ we are without him in the world, the Lord abhorring all relations that want union, but if once united then he is in us we in him, he dwels in us we in him as inhabitants in his house and the soul in the body, he is one with us we are of him, 1 *Cor.* 1. 30. in him, *John* 17. flesh of his flesh, he is our husband and we are his spouse, and therfore hence floweth all vertue vigour and power into us that is meet for our support either earthly or spirituall till our union be perfected in glory, we are ingrafted into him as a science into a stock which fetcheth all its nourishment thence, *as the to seals of baptism and the Lords supper doe tipifie there being no possibility of the communion of the latter without the union of the first.*

Union is the first priviledge of the condition of a man called ifuing from hence, being indeed the complement of faith, for faith determines calling and begins union whereby the beleiving soul is so brought home and knit to God in Christ that it loses her former corrupt estate of cutting off from God and puts on a new of being one with the Lord and he with it, that so that soul may be fraught with true titles and intrest to all good things which either the Lord can convey or the soul receive, and that in a farre better kinde and measure then ever *Adam* was.

Union with God is necessary to all that would partake of his grace, [illegible] as it was in the Creation till the Lord had breathd the spirit of life and himselfe in him, *Adam* could have no communion with God, so it is in the second

cond creation, no benefit, no fruit thereof can come to the ſoule, till this ſecond creation and union be, but this as by a channel the reſt follow, reconciliation with amity, adoption with worſhip and liberty, &c. hence it is that our Saviour preſſeth this, *He that abides not in me, is as a branch cut from the vine, which withers*; contrarily, he that abides in me draweth life from me and nouriſhment, he liveth in me, as the living arme receiveth vertue of motion and ſtrength to be uſeful to the body from the head.

The union of Grace is not like that of creation, neither in the meaſure, nor in the inſtrument of it; not in the meaſure, for in the creation there was a total and imediat union in that kinde, and it was a perfect one having Gods image in it without let or impeachment; but this union of Grace is an imperfect union for meaſure in this life, becauſe the reliques of corruption and the old *Adam* as droſſe mix themſelves with the ſoul, ſuffers not God and it to knit fully, but as it is with the ſcience put into the cliſt of a ſtock, if there be any droſſe in the cliſt between the ſtock and the ſcience it cannot be cloſe and grow perfectly: ſo here, the Lord and the ſoul cannot be ſo nere in this life, becauſe there is ſo much ſcurf within us that God and we cannot cloſe, God being contrary or diſagreeing with *Baal*; and this appears further in this, that the eſtate that anſwers Paradice is not of Grace, but that to come in glory, when corruption and ſin and death ſhall be ſwallowed up in corruption, full righteouſneſſe and life, not that there is not even here a true and reall union, but not a full and intire one: The inſtruments of unions are unlike, for that of creation needed no other tie or bond ſave the immediate preſence of God in his image, which had then no ſin nor let to divide it; but the union that is now, is incumbred with lets and enimies, muſt needs be maintained by a band of greater perfection

then any is in us; the nearer infused grace of light and holinesse joyned *Adam* and God, and that free will in his nature upheld that Image of God in her exercise and action; but it is otherwise now in this decay of nature, there must be wrought in the soule another instrument to knit us to God, and hold his grace in continuall exercise; Faith must needs be the knitter of this union, because it resists that perfectly which cuts us off from God, I mean guilt and curse, I say, it selfe is imperfect, yet it resists perfectly, because it is given by God to this purpose to receive a perfect discharge, in Christ, from all that sin which cuts us off, and from that excommunication and seperation from God, which came there by faith: then is that which effects this union in this life absolutely that holinesse which is infused here into us is imperfect, and therefore cannot fully knit us to a perfect God, faith onely can hold Christ to the soul, who is this life of union, and so keep us close and knit to God, even when our image of God in holiness is weak by this means; so soon as faith hath abolished that which formerly cut off union it sets the soul in state of union as before, and so breeds in it the true life of grace through pardon and forgivenesse and coming to God. Faith rests not in this her uniting quality, true it is she holds this her work through the whole life of believers, to cover the defects of Gods image and to help true and full union on foot supplying all wants, but she still strives to settle the beginning of holinesse also in the soul and an union, thereby also it applies it weakly and in part, yet it truely applies it, and even here infuseth by the Spirit a most true being of Gods image, and makes the soul partaker of the divine nature thereby, even that partisipation which in glory shall be one and the same for kinde though fuller for measure. The Spirit effects this union by the word of Promise and the Seal, according as Christ was given by God to bring

all

all unto him and to present them unto him spotlesse and unblameable, so doth the word convey this Promise of Christ to the soul, as by Christ it comes to passe that those who are cut off were afar off aliens from the community of Israel and the life of God were made near and one, *Ephes.* 4. 16.

The effect of this union, inhabiting, and indwelling of the spirit in that soul which is become one with himselfe that so it may injoy communion and followship with him in that Intercourse of all graces, protection, upholding, and rule as seem best to himselfe; so that now God in Christ by the spirit is that to the soul which before her lusts were all in all, Lord and King, light and defence, Heaven and happinesse, as we see that the owner dwells in his house, the King in his Kingdome, and the soul in the body, both for the welfare of the possessed and the honour of the possessor, the same house of the soul, the same seat which was before is still, but new rule and law, much adoe there is between Christ and old usurping inmates, lust, world, selfelove, pride, and revenge, yet the soule gives that presidency to her Lord and resignes up keys & possessions to him, she is under his authority, she swayes here by this kingdome set up in her, defends his house from all thieves and intruders, he makes laws and wrights them in their hearts, so that as the wife is the glasse of her husbands purposes, will, and affections answering him as the face doth the face in water, so doth the Church answer Christs ruling her, not withstanding her disquieting with old tirany of corruption in the world, whatsoever influence, power, or authority, any had, either civill, matrimoniall, or of family, can bear over their body or the soul over the naturall body, that may be said of this Lord, who is Father of all the families of his Church, Husband of his Spouse, Lord of his subjects, the soul of his body, to act, direct, defend, provide for, and be all in

all to her, till he bring her to glory, and principle union causeth communion, so doth he communicate himself, all his wisdome, humblenesse, holinesse, experience, to her, imparts himself to her as her needs are, in her streights he is her redemption, in her fears peace by justification, in her complaint of corruption her sanctification, to mortifie her, renew her, and so of the rest; this is to make her an habitation to himself by the spirit, not now and then to come stranger like, or upon pleasure, as to a banquet house for a day, but to walk in the midst of her to chase away all distempers, and to allow her to walk before him in and out as his own, receiving honour from her as the brightnesse of his image, and affording to her protection for his own glory.

It is true all hang bies and time-servers, who have it at their tongues end, they are Gods, and they shall be saved how few soever they are, but they cannot prove it by any ingrafting of union, no plucking off from the old stock appears in them, no planting into a new, no life of grace, no Christ to be theirs, no bringing to God by his flesh and the union of it to God, no promise to fasten upon by which there may come the spirit of God to be between them and God, and to unite both, as the spirit knit the soul and body in one, so faith to handfast them, to marry them, to cut off their old seperation, to forgive and reconcile them, and to restore them by the union of favour, acceptance, and life, to the union of Gods Image, his qualities and holinesse; away you counterfeits, this rule argues that you are none of the Lords, because old union continues; can a twig live in two stocks at once, if it cleave to the one must it not renounce the other? therefore tremble, yeare still cut off as branches that withereth and are as yet none of Gods, but in the gall of bitternesse.

Regeneration

The infant that is born doth not morr beray ye naturall lise by weaping breathing feading sleaping then the lise of a beleuing sale once brought forth apears in ye operation and workes of ye new creature so that by prouising one theas drey bones breath enters into them and they liue 37 Ezekell 4

III. REGENERATION

THe begetting of the soul to God, which is none of his before the other be an instamping of the Image of God really in the soul.

Most

Moſt men quite omit to overſee this Regeneration of faith, and begetting the ſoul to God, thinking there is no Regeneration, ſave only renewing of the will, and chang. ing of the corrupt nature of old *Adam* from bad to good; ſo hereby they grow to this abſurd error, namely, to imagin that whenceſoever any duty of mortification or holineſſe is urged, by and by, and without any more adoe they are the parties ſpoken to, and ſo of themſelves can mortifie their own luſts, ceaſe to ſwear lye or blaſpheam.

Moſt eminent is that of *Tit.* 3. 5, 6. *According to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt which he ſhed on us abundantly through Chriſt our Saviour, that being juſtified by his grace we might be made heirs of life*; who ſeeth not an evident Regeneration of the ſoul unto God to be wrought before renewing of Gods Image. A like place is that of *James* 1. 18. *Of his own will he begat us, that we might be a kinde of his firſt fruits of the creation*: What is this firſt fruits? the early work of faith, creating the ſoul again to God, and giving it the birthright of the firſt born beloved and accepted of God, by the word and faith, which is the inſtrument of the ſpirit, by which *Paul* had begotten them to God.

The word preſents to the ſoul her loſſe of God, not in a few beams or rayes of his, but his whole divine nature, life, and being; life we know is the excellency of being, things that are without life are in a ſort eſteemed not to be, and thoſe creatures that have a kinde of life without motion and ſence, although they have a growing life, yet are but half ſubſiſting, as trees, and plants, a Gnat in reſpect of her life is a more excellent creature then a Cedar, the poreſt cripple is of more excellent nature then the goodlieſt Elephant, a reaſonable being and life exceeds a ſenſable life as much as a ſenſable exceeds a naturall or vegetable, how much more then doth a divine and ſpirituall being exceed a reaſonable, if a mere ſupernaturall

life

life of common inlightning and knowledg of Gods revealed will, which is but a quality, doth ſo much exceed reaſon, as the ſpirit of an Angel exceeds that ſpirit of a godly man, how much more then doth a ſpirituall life and being of a beleiver exceed a ſupernaturall life of knowledge alone, all which I ſpeak to ſhew that *Adam* loſt, when he loſt the ſpirituall being of his Creation, the Image, life, and nature of him that created him after his own pattern. This loſſe of our being, and true life of God, the Lord, by his Law preſents life to that ſonle, in which he purpoſes to quicken up his ſecond life of grace, by the Lord Jeſus, that quickning Spirit, 1 *Cor.* 15. By this loſs man is ſtript and deprived of the glory of God, that is, that excellent beauty and honour, which that life of God did reflect upon him: ſo that *Jacob* ſaid of *Reuben*, *Thy dignity is gone.* I ſay not that ſin hath bereft man of his being, but that divineneſſe of being ſuſtained his reaſonable nature in a moſt firm manner of ſubſiſting, ſo that there is a deſolation of this Image, and nothing left ſave the bare ruines of a frame without beauty or amiablenes. He is become a meer emptineſſe, a Chaos, and dunghill of confuſion, the very relicks of himſelf: even as the ſad and diſmall earth, being bereft of the Sun, and influences of Heaven, differs from the ſweet ſeaſon of *May*, or the ſummer, wherein ſhe is clad with all her beauty. It is a ſad ſight to ſee a Carkaſſe voyd of life and breath of man, but to ſee ſuch a Carkaſſe as wants life, to creep, and breath, and ſtink in the loathſomneſſe of it, were worſe; what a ſight is it then to behold a man indued with naturall life and breath, to walk and crawle up and down voyd of the life of his life, dead, a meer Carrion, breathing death, death of grace in his naturall life, and ſtinking even above ground, even in the noſtrills of God and man, who are able to ſmell and diſcern: Breathing corruptions in Gods noſtrills, and caſting the noyſome ſavour of

it before men; loathsome Oaths, drunkennesse, swearing, cursing, deceit, lying, falshood: Not to speak of inward loathsomenesse, of self-love, carnall ease, unclean thoughts, infidelity, hypocrisie, security, prophanenes, and the like; all these the Lord by his word discovers to the soule. And besides, that foule delusion of his heart, which makes him to think his wound to be healed, when he can keep it sweet: As if a Prince cast out of his Throne, justly deposed from his Crowne, into a Dungeon, should applaud himself in some of his best Robes and apparrell: So it is here, when hypocrites can furnish themselves with some of Gods attire, and pride themselves in their knowledge, parts, wealth, wit, credit, and esteem, or some gifts of restraint, and morrall vertues, and abstainance from evill, so they conceive themselves thereby to be the persons they are not, and take a counterfeit shew of Parots tongues, or an Apes laughter, or an Image chattering, to be the true life of grace, these the Lord doth discover to the soule effectually and stirringly, where he will regenerate and beget again, he will cause the odiousnesse of spirituall death and deprivall of God, to pierce the soule to the quick, and will give it sence and conscience thereof.

No little infant having lost father, mother, and friends, all at once, no idiot deprived of his wit and understanding, are more senceless of their condition then this soul is, for being deprived of God, it is withall a fool deprived of the sences of it, and as a fool pleaseth himselfe as much in his babble as in all the inheritances he hath lost; so doth this foole in his painted sheath of carnall qualities and indowments of nature, which in truth doe as little grace him, as the gawdy Coat of a fool stript of his wits: As it was with *Nebuchadnezzar*, being driven from his Kingdome and men, to live among Beasts. Whether really or in his opinion he lost as well the re-

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flection of his mind to tell him in what case he was as his understanding it self, yea much more; so is it here a most miserable spectacle, to behold a creature miserable, and thinking it self possessed of all rich cloathing and furnished with all necessaries. Once the Counsel of *France* fearing the mutiny of the people, upon the death of the King, devised a policy to array the dead body with all his wonted atire, & robes, putting the Scepter into his hand, & a Crown upon his head, so placing him upon his bed, and all his Chamber richly beset, and his curtains about him, and his pale face painted, that so by his being given out, and by some beheld, might delude the people: So it is here, the dead soul befooled with her own delusions, being wholy miserable, pleaseth her self with a dream that she is otherwise, and this serves her instead of life it self: Where the Lord will Regenerate to a new life, he brings the soul to the sence of her losse, by the light of his Law shining as in dark places, as the light of the morning discovers to a man, robbed in the night, at once what a condition he is left in, and seases it with a spirit of misery and beggery, really ignorant now what to doe, wringing his hands, and saying, what shall become of me? how shall I live and passe my life? how shall I avoyd the pinch of beggery, the shame of an undone man, that sorrow that will ensue? I say, when once the Lord savingly works this, for else it may vanish, he doth in season present the soul with the news of another life to prevent utter sinking, and stays the heart thereby; he shews it, that as lost and forlorne as she is, yet there is a way to restore her former integrity againe.

Now as touching the way of the Lords first inlightments of the soul in it; And secondly applies and fastens it upon the same, he enlightens it into kindnesse. First about the order of this way: Secondly about the way it selfe. Touching the order of it he tels her, That for as

much as she once had this life and Image of God created in her, and hath wilfully lost it; therefore before he can restore her to it the second time, his justice, which is wronged by her sins, and hath justly accused her for it, must first be satisfied, and the soule must apprehend this Sanctification to her selfe as her own, and by this means her guiltines and cûrse must be washed off, and removed out of his way, for otherwise how can he and the corrupt soul be brought together, what communion can there be between sin and pureneſſe? Secondly, He enlightens the soul in the way it self, to wit, that in his wisdome and love he hath granted his own Son, true God, and the nature which was offended, to suffer the imputation of guilt, and the death which it procured in the nature, and for the nature of guilty man, and by this suffering he satisfied justice to the full; so that hereby by the way that sin had shut up might stand and lie open, for the restoring of poor lost souls to their former nature and life of God a gain. Having thus enlightned the soul about this way, he then applies it to the soul, and that by a second closer work of his grace, for he applies this work of Regeneration by the instrument of his word and promises, which is as a seed of his Regeneration, cast into the womb of the soul by hearing it preached; as St. *James* saith, *Of his good will begot he us by the word of truth*: This word carrieth with it a forming power of the second birth, even a creating of God in the soul. Againe, Secondly, The efficient cause is the spirit of Regeneration, taking the word and casting it into the soul, there hatching and cherishing the same till it hath formed Christ therein, who is the second *Adam*, the true way and life, that quickning spirit. And Thirdly, He effects this in the soul by the power of faith, which receives this seed of the word, and this quickning of the spirit, and posesseth the soul therewith.

Faith doth theſe two things. Firſt, it receivs the way of this life into the ſoul, which is the putting away of guilt and curſe, which *Adams* ſin contracted, and that is pardon and forgiveneſſe. Secondly, it receives therewith, and at once, the actual and real properties, and nature of God to inherit and dwell in the ſoul; and howſoever when Divines ſpeak of this work, they muſt properly ſettle Regeneration upon the latter, yet in working and practice it is moſt certain that it conſiſts in them both, I ſay, Faith, as St. *Peter* ſpeaketh, doth make us partakers of the divine nature in both, though the conceiving of ſuch a myſtery exceeds us; The Lord offers to a loſt ſoul this word of promiſe, I will that thou O dead ſoul ſhalt live in my Son, I being ſatisfied by his death, am content that thy ſoul receive again this life of mine again, I have no pleaſure in the death of a ſinner, wherefore turn ye your ſelves and live, yea awake thou that ſleepeſt and ſtand up from the dead and Chriſt ſhall give you life, the dead ſhall hear the voyce of the Son of God, and they that hear it ſhall live; theſe and the like promiſes do offer life to all dead ſouls that need it, both life here, and hereafter glory.

Conception the leaſt ſtep of this life, by which the ſoul retains and keeps this ſeed of life, ſuffers it not to paſſe away and be ſpilt as an hypocrites, but digeſts and holds the Promiſe to its ſelf, till it have bred it longing of the appetite, luſtings after a kinde of alterations of ſpirituall appetite, and a deſire after this life; this is that *Iſaiah* means, *Chap.* 55. 4. *Incline your hearts and hearken unto me*; that is, be ſo affected with this promiſe of life, that you do incline towards it and make to it, that we walk in Gods way appointed to bring you to it, be affected ſeriouſly with the excellency of this life, and the happy change that God offers you, that your ſouls do diligently enſue it in the means; ſo that in this firſt work is contained the whole work of the Lords preparing the ſoul

for the receiving of this life, ſtanding in thoſe many affections created in the ſame by the glad tidings of this word of life; that is, it ſtirs the ſoul to mourn for ſo long living a dead life, and reſiſting the offers of life, and reſting in the ſhew of a falſe conception, it doth long after this exceeding great priviledge to be partaker of the nature and life of God, it doth prize it above the moſt excellent inferiour life of this world, though it were *Solomons* felicity in compariſon of it, it empties it ſelfe and is voyded from all other hopes and deſires of life, even as the womb that conceives muſt be clear from all former conceptions, it uſeth all means which God hath appoynted with all eagerneſſe of ſoul reſtles till it obtaines it.

The quickning power of the ſpirit of Promiſe, whereby the Lord infuſeth this life of God into the ſoul, which is nothing elſe ſave the ſouls breaking through the manifold ſtruggles and ſtrifes which ſelfe and unbeliefe doe work within, her ſelf doth obey the voyce and command of the Promiſe, that ſo it may live, as we ſee the nature of all fruits hath many changes, pangs, and ſtrives within the womb ere it come to the birth; So here, the ſoul hath manifold reſiſtance and oppoſitions in her ſelfe againſt the Promiſe, but cannot tell what to ſay of her ſelf, whether ſhe ſhould live or no, often gives over the Promiſe as to good, diſcourageth her ſelf by the preſence of a body of death which ſtill abides, and a weak baſe heart chuſing to lye ſtinking in her grave of death, and ſottiſh eaſe, and luſts, that ſo ſhe may turn back to her old vomit, and avoyd the trouble and difficulty of this new birth; when the ſoul comes out of the womb into the light; that is, diſcovers her ſelf to be alive, and apprehends, as I may ſay, her own life that God hath begotten her unto himſelf, which is the higheſt ſtep and degree of life which is bred in her, for as the fruit in the womb being quickned, yet wanteth the full proportion of its parts

till

till the forming power of generation do by weeks and months more and more perfect and fashon them all to a comely being, and creature, which at last is brought forth; so here, the poor soul having received the life of God into her by her weak and poor Faith, scarce felt and perceived, yet by the secret power of the spirit goeth from degree to degree, that although she hath no other life at the birth then in the quickning, yet this life is more apparent and visible every day then other, till at last the spirit fall in travel, and bringing forth Christ formed in the soul, so that the soul appears unto her self, and not others, to live and to beleive, because now she is in the light perfect and brought forth, so that the infant that is born, doth not more beray the naturall life by weeping, laughing, breathing, feeding, sleeping, stirring, feeling, growing, then the life of a believing soule once brought forth appears in the operations and works of the new creature; and this is the effect of the sealing spirit of Baptism added to the Promise, and stablishing the weak Faith of this poor infant, till it know it selfe to live and declare it to others by the fruits of Regeneration.

IV. *JUSTIFICATION.*

WHich is contrary to the estate of guilt and curse by sin, and by this benefit the soul obtains an earnest of quietnesse, and peace towards God, and that by clearing him, and acquitting him, at his Tribunall, as if she had never offended fully and perfectly.

A most peculiar blessing, contrary to those garboyls and horrors which conscience felt being under wrath, as also to that rotten peace which he walked with through error, either one or other of these is the estate of all justified ones, but when as once the soul is set at liberty and discharged

discharged by proclamation from these, there being no enemy to accuse, neither will the Lord hold thy soul gilty, but speaks peace to it, so that by this means it draws new breth and lives at other tearms of content and complacency then before; look what peace and welfare *Adams* innocency reflected upon him before he sinned, that doth Justification cast upon the soul by forgivenes, fears are all scattered by this perfect love of God received by Faith, no guilt or accusation by sin, or any enemies without or within can now take place: look how different the state of poor man is when he is molested with suites and put in fear of loosing his whole estate by the wrong of an adversary, from that which he feels after he hath got the day and is past all former fears; such is the odds between the sinfull and the Justified soul, she turns unto her rest, as *David* speaks, and eats, drinks, sleeps, and works in peace, that her flesh which was withered, and her bones consumed with the scorching heat of conscience, the wound whereof who can bear? now returns as the flesh of a little childe, hence the holy Ghost never ceaseth to magnifie this benifit, as *Isa.* 57. *I create the fruite of the lips, peace to him that is neare and afar off*; its a work onely belonging to God, and above the first creation, for the Lord is the onely former of the conscience, and therefore its a work equall to Gods power to create peace in it, and to restore it being lost, is far greater; the Sea raging and calmed, doth not more differ then the peace of conscience from the rage and distemper of it; therefore its said, that *Christ setled peace and stilled this raging Sea of conscience, Eph.* 2. 15. Having abolished in his flesh the enmity, so setling peace through the blood of his crosse; so that by this means we may turn out mourning into dancing, the Lyon and the Lamb may feed together, and the Childe may put his finger into the hole of the Aspe, inward peace, being outward, with Angels

Iustification

Looke what peace & welfaire Adams inosencey reflected vpon him before he had sinned ye doth Iustification castupon ye sole by forgiuines feares are all scatred by this perfect loue of God reciued by faith eauen as Nebozaroidan Captain of Nebocadnesors gard said to imprisoned Ieremiah eauen this day haue I losed the from ye bonds wich war vpon thy hands 40 Ieremiah 4 verce

gels, with men, with Devils, Death, and enemies: So againe, Christ is called *Isa.* 8. *The Prince of our peace*, noting, that it was the work of the Priesthood assisted with his

his Kingdome to purchaſe it, and likewiſe his third work of Propheſie was taken up in it, for he was an annoynted *Iſa.* 61. to that purpoſe, *To preach glad tidings of peace* (*Rom.* 10. 15.) *to the meek*; and to this purpoſe he is called a witneſſe, both of declaring his truth, and alſo declaring the controverſie between Gods juſtice and our ſoules; for look how one ſufficient witneſſe in a Court may by his verdit ſettle a mans whole eſtate upon him, and recover his wright; ſo the Lord Jeſus by his blood bears witneſſe that our ſin and curſe is gone, ſetling pardon and ſalvation upon us, deſiding the queſtion, and making peace; and in this ſence we read *Heb.* 12. that *The blood of the Covenant ſpeaks better things then that of Abell*, that cryer in *Cains* conſcience nothing ſave revenge and horror, but this cryeth peace; to conclude, the like is that which 1 *Pet.* 3. 20. the Apoſtle ſaith of Baptiſm, *The ſeale of the Covenant in the blood of Chriſt that ſaves us not by waſhing away the filth of the fleſh but by the anſwer of a good conſcience to God by the reſurrection of Chriſt*: what is that? ſurely this, that when the Lord aſks the ſoul in what plight it is, the conſcience ſteps out and anſwers, Lord it is well with me, it was as ill as it could be, but now its as well as can be, thou haſt changed all in a moment, for in ſtead of war I have peace: This is the firſt ſtep to all other benefits, no peace, no joy, no liberty, no adoption, nothing at all, its the firſt ripe fruit of the Paradice of God, equalling the fruit of the tree of life, doſt thou look upon a believer, thou ſeeſt a precious object, a ſon of peace, he carries that within his boſome which coſt the Son of God his heart blood which far exceeds all Gold and Pearls, for which he hath peace within, he is at league with all fears, and in the ſuburbs of all proſperity, he hath peace with every ſtone of his field, and may viſit his habitation wit joy, his life, health, wife, children; ſo that they ſay, away baſe companions, ye have fought long

enough

enough in my members, *James* 4. 1. and I wisted my peace, I will not buy you at so dear a rate, as sorrow and repentance, nor forfeit my peace for all the fruit I have got by you, which is shame and death; that peace of God that passeth understanding shall so rule me that I'le renounce you all before I'le loose one dram of my peace; bring me such peace as Christ hath brought me by forgivenes, and then I will say somewhat to you, but till then farewel for ever: Nay, yet more, this peace followeth them in afflictions; when the Lord seems to have a controversie with them, and to write bitter things against them, in their married estate, children, name, health, calling, successes in their Ministers, neighbours and best friends; for this world is full of time-servers, even then they have peace to stand by them, and as *Isaiah* saith, *Chap.* 27. 4. they have already taken hold of peace, and had peace that is held in their streets; as one said, I will bear my paine patiently, because I know the hardest, and that I shall never feel the paine of the wicked; therefore I should not fear if I were in the vail of death, for thy rod and staffe do comfort me; if now my peace were to make, it were wofull with me, but I blesse God, I am now in peace, and in joy the fruit of it. Nay, lastly, this peace is joyned with a complacency and joy of heart, telling the soul its happy and therefore cannot lye hid in the soul idely; but as leaven which seasons and savours the lump, so doth this affect the heart with a liking and joy in her welfare; no fool is so tickled with his Paradice, as this soul is really joyed in this benefit; all yee that would have your teeth water after these dainties, behold them and be in love with them to desire them your owne portion, buy this Jewel but sell it not, beware you grow not to slight it, nourish it in your souls: First, by abhorring all sinnes, that wast the conscience, and other spirituall secret filth, wch might spring up as a bitter root to defile their sweet-

peace, poyson not this welspring of life from whence all the issues of life and death doe proceed in, shew peace if we desire holinesse, *Heb.* 12. take heed of any secret closings with sin upon any false colours, dispensations, and distinctions, in a nibling kinde, and dallying with some kinde and degree, as when we dare not attempt greater, for when once our peace staggers, surely it will prove defiled; keep it therefore as a Jewel, intire, sound, and honest, and so we shall finde it even as the tender eye-sight if it be but never so little, nay if it have but a mote fallen into it, it is troubled straight way, so will our peace be, therefore preserve it from the daily soyl of appearances of lawfull liberty, from the incroaching of ease, worldlinesse, formality, and the like; renewing it often by faith in the Covenant of pardon, and renewing our own Covenant, that by daily and often reckning we may long keep him our friend, who hath given us our peace as the pledge thereof.

V. RECONCILIATION.

CONtrary to the blemish of enmity with God, and God with us, bringing us into amity and favour with him againe, *Eph.* 1. 5. *Paul* calls it our acceptation and belovednesse with God: finding of mercy with God is a ground of finding favour in his sight, then we return to our former esteeme and beauty in the eyes of God, we stand before him as favourites finde accesse to him, going in and out with welcome, *Col.* 1. all former treachery being forgotten, and this addeth yet a further weight to the former benefit. Peace is not perishing as a blessing, yet admission to former royalty and dignities is more: Princes oft pardon their subjects, as *David* did *Absolom*, granting them their lives for a prey, when yet they keep them

Reconcilliation

As fauorites we find accesse to him going in & out with well-pleasing all former treachorey being forgotten peace in not perishing is ablessing the admission to former royalteyes digneyteyes is more so that the ring the Robes the fated Calfe is brought out for the reconsiled Prodigall 15 Lyke 17

them far off their presence, and suffer them not to return to their places, nor to injoy their favours; but the Lord having as great power to purge the heart of a traitor as to

 pardon

pardon the offence, admits every justified person to be his friend, cloathing him with a robe of righteousnesse, *Hos.* 14. 2. Calling her beloved which was not beloved.

The benefit of reconciliation offered by Christ, is the firme solid argument and friendship of the soul with the Lord of Heaven, who before was our deadly adversary; the soul which was before an enemy to God, and by him denounced, persued, and outlawed, cut off from the liberty and protection of a subject, is now by this means restored againe to love and amity, as if never any traitor before; is now become the Lords Hephsiba, his delightfull one, amiable one, his favourite and friend in most inward manner, yea received into dearest account and acceptation; for from hence ariseth a Covenant of God made with the soul and the soul with him.

Deare brethren, break into leagues, and swear brotherhood, surely the Lord loves his with his heart as his own soul, his Covenant with them is most firm & everlasting, an absolute Covenant, for it's established in the blood of the Covenant, which to day yesterday and for ever holds firme and sure; by vertue of this Covenant he is not ashamed of us, but vouchsafeth us to be his, *Deut.* 25. 17, 18, 19. The Lord hath avouched yee this day to be his peculiar people, as he hath promised yee, *&c.* As the Lord disclaimed us and disowned us in *Adam*, so by the reconciliation of the second Adam he vouchsafeth and acknowledgeth us to be his; and hence all the names and titles in Scripture, of dearnesse, and peculiarnesse, of belovednesse, of faire ones, Doves undefiled, such as in whose love the King can delight his Ammi and Ruhama, his Jewels, and secret precious ones, and the like.

Hence our behaviour and course becomes acceptable, as *Abels* sacrifice for his persons sake was accepted; so that in all our services, & allegeance we are well pleasing [illegible] him in whom first God was well pleased, and

that

that not in one act or two of ſpecial nature, but in all our courſe, in our walking in and out with him as a favourite with his Prince; yea he loves us not the worſe for our blemiſhes, but covers them, and looks upon us as his, upon his own gifts, not our ſhame, ſaying, *Thou art black yet comely*; ſo that he can content himſelfe in us, when as our infirmities are many and great, as a lover who cannot eſpy any indeficient thing, face, geſtures, ſpeech, carriages, of her whom he loves.

Hence alſo flow the moſt excellent favours of his ſpirit conferred upon us, that he might the more take pleaſure in us, as the Bridegroom doth in his Bride & Spouſe whom he hath adorned; hence are thoſe habiliments, of the ring, the ſhooes, the robe, the fat Calfe brought forth for the reconciled prodigall; hence thoſe pearls wherewith the Lord inricheth his married Bride, *Hoſ.* 2. 19. *I will betroth thee to me in righteouſneſs, judgement, loving kindneſſe, and mercy*: Theſe are the Jewels of higheſt price, which the Lords treaſure can afford, humbleneſſe, meekneſſe, the clean linnen of innocency, pureneſſe, uprightneſſe, love, tendernes, contrary to her filthy raggs, which he takes from her, and all that he might joy in her: nay I might ſay, that Reconciliation is the true ground of a Church it ſelfe, and a body of the Saints, at leſt the beauty of a Church; If Union be the ground, Reconciliation is that which affords luſtre and beauty to it.

The all ſufficiency of God as a fountaine is ſet open by this ſluce of Reconciliation, for hereby the Lord can beſtow the ſoul all ſupport, and all that is needfull for this and a better life, as we ſee inward friends will ſtrip themſelves, ere they will let one another want; and this all-ſufficiency reacheth to ſoul and body, all things are yours as you are Chriſts and Chriſt Gods; we ſee Princes delight in caſting royall favours upon favourites, nothing falls beſide them; hence are the boons of all ſpirituall

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prerogatives of Saints of all the Ordinances of God bestowed upon his Church, *Paul*, *Apollo*, *Cephas*, all gifts, and all administration are cast upon them, to serve for their good preaching, and all her efficacious Sacraments, and all their sealing powers, Communion of Saints, and the like, the secrets of his will hid to others; hence also are all earthly blessings, which the good will of him who dwelleth in the bush can confer, all are theirs in possession and right, and made pure unto them; marriage with her blessing is their credit, love, esteem, wellfare and riches, long life and good dayes, their dwellings, posterities, and the like; they may say, they are all mine given me of God, nay although they be common favours even in these they taste a peculiarnesse, the ungodly finde all blessings to be common, the godly taste a peculiarnesse in the commonest; their sleep is sweet unto them, their health is precious, and they can visit their house with joy, the enmity of the whole frame is reduced to an amity with them, there is a league made with Heaven, Earth, and Hell, that nothing shall hurt them, Heaven shall not be as brasse, nor the Earth as iron, the beasts of the field shall be at league, enemies shall turn friends, because their ways please God; diseases, plagues, famines, death shall not hurt them, no afflictions shall sting them as a fiery dart, but as sent in love, and from very faithfulnesse for good, *Psal.* 119. *Hos.* 2. yea and I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the corn and the wine and the oyle, and they shall hear Jezerel. Most excellent is that in *Col* 1. 20. That Christ hath brought all shattered peeces of the world together againe into one head, glory to God, and good will towards men, and peace on Earth; Reconciliation reacheth to this.

He discovers himselfe to such a soul that he hath offered to her a price of Reconciliation, even the blood of

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the Covenant, not onely to compound and mitigate ſome extremities of enmities, but even to aboliſh it all and nail it to his Croſſe: this ranſome ſatisfies Juſtice, for all the damages and affronts given to Gods Majeſty, this breaks down the wall of ſeparation, and canſells the records of Heaven, wherein all our rebellions were written, and all thoſe curſes which God denounces againſt ſuch, that perfect agreement might be made, not raking the dunghill of our corruptions to pick out inditements, but cutting off all quarrels, and eſtabliſhing a Law of forgetting them, and Covenant of amity for ever with the ſoul.

Reconciliation faſtens the offer of being reconciled to God upon this poor ſoul by the inſtrument of faith, the beſt make-peace that ever was, which faith overpowers the enmity of the ſoul by the exerciſe of amity and mercy in God, and as it were compells it to be reconciled, ſhe apprehendeth ſo much compaſſion in the boſome of God as to drownd all enmity therein, as in the bottome of the Sea, and ſo to kiſſe the Son, ſwear allegance and come in. This have I ſaid of the way to attain this benefit of Reconciliation ſomewhat more largely, that by this other benifits may be conceived, both by Miniſters in their manner of handling, and by private Chriſtians in the favour of applying theſe priviledges, which if they were rightly diſcerned great light would appear, not onely in the offer of Chriſt, but even in all the new Teſtament, which runs ſtill upon one or other of theſe.

Adam and the Lord fell out, and their enmity was as the bars of a Pallace, but now by this Reconciliation they become nearer then ever: this Covenant is eternall as the Rainbow, it walks without fear of any preminary or Outlary from God whereſoever it goes, yea his very affections ſhall be no mark of his wrath, for all whom God loveth he chaſtneth, Croſſes and Covenants doe not interfere; but even then a ſoul may ſay, thy Co-

venant

venant is sure mercy O Lord, thou hast afflicted me in very mercy, *Psal.* 119. If I sin thou wilt chasten me with the rod of men, but thy loving kindnesse thou wilt never remove, thy league is not as the league of sworn brethren in evill, as *Simeon* and *Levi*, but pure, therefore firme: oh let this honourable priviledge draw all to partake of it.

Abhor all base roots of bitternesse, rising up to defile this amity, and weaken it. First, abhor all enmity of unbeliefe, suspition of God, distrust of his promises, as if he meant nothing lesse; this is the deepest villany, never leave till thy large heart can better answer the Lord then *Jehonadab* answered *Jehu's* question, is thy heart right as mine: ye doubtlesse make use of all Ordinances especially the Supper of Christ, the Simball of this amity, to seal it up to thy soul, beteam him to so much faith as to abhor to revive that enmity which Christ hath slaine, and nailed to his Crosse. And Secondly, take heed of all falshood in thy Covenant with God; if thou be loose to him, and yet expecteth him to be close to thee, thou wilt be deceived.

VI. ADOPTION.

Answering to her contrary misery through sinne, to wit, bastards, and losse of the right and blessing of Children. *Adam* was the Son of God by Creation, *Luk.* 3. By his fall he lost it, is become a bastard, stript himselfe of his royalties, birthright, and inheritance, the dignity of the first born, dommion and Lordships of the creatures, title to Paradice and immortality.

Adoption is the enfranchisement of the soul into her former estate of Sonship againe, being freed from the spirit of bondage and slavish fear, *Gal.* 4. 6. For as a man freely, and without desert, takes one that is not his own

Child

Adoption

The Lord restors a sinner to his fauour liuly hud sunshipp Lordshipp & coheireshipp with Christ God doth in him aknoledg ye for his Child hare of God & Cohaire wth Christ he powers into ye ye spirit of grace & supplicatio yt as Iacob thou an aist wrastell wth him & preuaile ix Hosea 54.

Child to become his own, changing his name, adopting him into his family, and setling his inheritance upon him, which belonged to one descended from his loyns: so

ſo doth the Lord here, he reſtores a ſinner to former livelyhood, ſonſhip, Lordſhips, with Chriſt the heir of all; and this benefit aptly follows the former, for having received us to favour he doth as a Prince reconciled to a Traitrous ſon, reſtore him to the right of his Crown; ſo doth the Lord for all his, not onely reſtoring them to the old but to a far better then they loſt even the right of a Saint in light: As a ſon reſembles his father, ſo did we of the Lord Almighty, reſembling our originall in all light and holineſſe, we carried both in mind will affections ſences body geſtures authority and preſence the glory of our Father about us, were to God moſt accepted in our walking before him, to the creatures moſt honourable and awefull as Gods deputies, in the ſight of the Angels moſt excellent, and in our ſelves moſt happy by the reflex and view of our own integrity of ſonſhip; ſo that we had whatſoever an earthly veſſel could contain; being thus heirs of all and ſons of immortallity, planted in a Paradice of exquiſite perfection, even in the habitation of our glory, when we were full of it we proſtituted our ſelves willing to trangreſſe the bonds of Children, and ſons, and the Law of our creation, ſo that we muſt either be better then ſons, and the law of our creation, and be equall with God, or elſe nothing; and ſo by yeelding to the Devill we fell from God, eate the forbidden fruit, tainted not our ſpirits onely and beings but our blood alſo, and became moſt degenerate baſtards and ſlaves in our condition not having one dram left in us of that ſaintlike nature temper and integrity which we had, inſtead of bearing the Image of Heaven we bear the Image of Earth, ſtript of our honour and put down to the loweſt forme of baſeneſſe, and made meer ſhaddows of what we had been, forfeited all our royalties, not onely of inward content, eſteem, peace and beholding the face of God as children, but alſo of outward titles to the Earth and to Paradice

dice dominion of creatures, brotherhood of Angels, and being thruſt out of the Garden we became drudges of the Earth, ſlaves to Satan, and lived in continuall fear of death and wrath as priſoners, and to hide our heads in.

The eternall word, and alſo fleſh, by the power of the holy Ghoſt, did by his bloody ſatisfaction ever intreat our Father, pacifies his juſtice, and waſhed off our rebellions and guilt with the curſe thereof from us, that ſo we might paſſe into the former priviledge of Sonſhip, aud whatever honour of grace appertained thereunto, and that by adoption; for as a rich Prince having loſt his Son, takes another Child, not his own, and ſtrips him of his name and family, and cauſes him to take his own name upon him, and to become his own, and gives him right to all that he hath, and makes him his heire; ſo doth the Lord take us poor loſt baſtards, ſtrips us of our names, and takes us into his ſtock, arrays us in his own robes, ſets us at his own table, cauſeth us to forget our fathers houſe, all the baſeneſſe thereof, reſtores us to the right of Sons of the Almighty, begat of his own ſeed and Spirit, and gives the Liberty of Sons, the title to all his creatures, with pureneſſe without fear of ever being caſt out any more, till we come to poſſeſſe Heaven with himſelfe for ever: Indeed there is difference between Gods adoption and mans, for man adopts no Child if he have one of his own, but the Lord having a moſt beloved Son of his, yet adopts us to be coheirs; a man adopts Sons ſuch as may in ſome kinde content him, but the Lord adopts baſtards ſhewing that he looks not at any thing in us but what his grace can beteem us: a man adopts to an earthly eſtate of better quality then before, but the Lord adopts to a better eſtate in nature even from earth to heaven to a better then *Adam* loſt; a man adopts to an inheritance which may leave the heir as bare of it as it found him, the Lord adopts to an eſtate unchangeable which

can nevet be loſt as *Adams* was but is eternall and undefeatable, in theſe our priviledges of adoption exceed our creation, and now we become better ſons then ever, as *Job* after his recovery greater then before, even the firſt fruits of his creatures and the birthright of them.

Here we are heirs under age and in our minority, we ſeem therefore little to differ from ſervants, yea from abjects, wondering often with our ſelves yea doubting how God ſhould mean us ſuch excellencies hereafter and yet endure that we ſhould be ſo baſe the while, we are as the Doves among the pots ſulled with the colour of corruption ſmeared with the baſeneſſe of affections, tanned by the ſun of perſecution, made the ſcorn of men and ſpectacle of Angels, yea we ſerve for meere teniſballs, for baſtards, to toſſe up and down, but yet we are even here *Jacobs* of God having the birthright, *Jacobs* ſeed was almoſt 500 years old ere they recovered the birthright. In a word this world is a totall eclipſe of our adoption in reſpect of other mens eſteem; yet the ſeed of God for our regeneration abides conſtantly in us, as the Sun by his means, it is with us in ſecret far otherwiſe then the malignant world could imagin; if the *Jews* could have known the Lord of life they would never have killed him, but our honour is purpoſely hidden from them that our baſeneſſe might conforme us here to our head.

A true Son and daughter of God partakes of the Sonſhip of Chriſt their head, the Angels worſhip Chriſt the ſame when he was brought into the world, and for his ſake the Angels are miniſtring Spirits, for the good of us and ours, the Father acknowledging Chriſt ſaying, *This day have I begotten thee*, ſo doth God in him acknowledge thee for his Child and himſelfe thy Father, the Father made Chriſt the heir of all things and all things which the Father hath are thine as thou art Chriſts, Chriſt was pitried by the Father in that he feared, and thy Father

will

will be afflicted with thee in all thy afflictions.

Christ was faithfull in all Gods house, as a Son fulfilling all righteousnesse; if thou be a Son thy faithful fear and obedience should shew it, the Lord Jesus being the Lord of all yet denyed all even to a pillow to lean his head on and a hole to hide himselfe in, and thou if a Son shalt and wilt deny thy selfe and take up thy Crosse and learn obedience by suffering dispise the world and compute all dung to win his acceptance: Briefly, if a Son then thou art an heir of God and co-heirs of Christ; whatever is wanting here shall be supplyed in Heaven, yet here thou shalt partake all the good things of God, for why whom doth a Father provide for but for his Children? whose is all that he hath save theirs? Again, if a Son then thou knowest the way to the Throne of grace even to the Father in the mediation of Christ, and there canst with the spirit of a Son groan at least unutterable desire to the Lord that thou mightest be once free from bondage to this body of death, from unbeliefe, and an unsavoury heart, from worldlinesse, from the errour of the wicked, and this sinfull world, and the like. Oh with humble confidence thou wilt make known thy request to God, and that in secret, such as none but thy selfe can be privy to, and wilt improve this liberty, then strangers and slaves shall not dare to come nere; by these few try thy self, and if thou finde the spirit of Adoption to be a stranger, leave not till the Lord have created it, if he have done it stand fast in this priviledge and maintain it by thy awe & fear of thy Father, not lest he should cast thee off againe, but becaus being once a Son thou shalt never be dispossessed either of thy right here or thine inheritance hereafter, rely upon thy Father, bear thy selfe upon him not to presume to offend him or to try conclusions what a Father can bear, but to fear him, to keep thy heart in awe childlike tender to prize thy priviledge

and

and wonder that thouſands ſhould be left as baſtards, and others caſt out as *Iſhmaels*, and thou taken in as a Son and kept in the houſe not to be caſt out, bleſſe the Lord for this and ſeek no other baſe props as if they could bear thy priviledge or add to it honour nothing ſo far as to come into competition with a Father, *Abraham* hath forgotten thee, but *thou art our Father O Lord*, Iſa. 63. hold thy Sonſhip by faith, that ſo thou mayeſt hold with all the love of thy Father, and count it a ſecret bleſſing which no ſervant or ſtranger can partake of or underſtand, in all thy baſe revolts reſt not in any of thy falſe amends by duty, till the thought of thy Father hath received thee to thy former condition, uſe him as a Father, and think not that thou canſt come too often unto him in prayer, learn to acquaint with him and (*Job* 22.) be no ſtranger, walk in and out with a mixture of fear and confidence, for as he is a conſuming fire ſo yet he rejoyceth to get his childrens hearts, reſt on him, conſider what an unſpeakable debt of love is in a fathers heart, *Joab* told *David, and ſo* Abſolom *had lived he would not have cared if himſelf and his had dyed*, why he was his child and all his treachery could not put out love from him, if once thou be a child of this father thou mayeſt go to him for reſcue againſt all enemies, *Iſa.* 63. 15. thy name may be *Elimelech* or *Abimelech*, my God my Father is a King he will be even with them that touch his annoynted, *Eph.* 1. 18, 19. ſee there the great hopes which a Son of this father hath title to, what indeavors are ſo poor which a father reſpects not in a child, who ſhall ever ſeperate a Son from his Father, could Satan come between God and *Job*, *Chap.* 1. Children, wives, ſervants, friends, brethren, all carnall relations may fail, this is everlaſting, *Iſa.* 63. 16.

REDEMP-

Redemption

Christ remoue Sin and guilt payes ye price & ransum of his blud to make a satisfaction for them to Iustice & deliuer ye sole from both guilt & dominion of sin so ther is no place or pleading or sentance for punishment treding upon lions & aders yong lions & dragon trampling under foot 91 Psalme 13

VII. REDEMPTION.

REdemption to two things. First, thraldome and flavery

ſlavery to ſin, and ſo to all enemies who by ſin ſtrove to hold the ſoul under fear and bondage. Secondly, to the ſting and dint of all ſuch croſſes as ſin hath brought into the world, as the tokens of Gods diſpleaſure for it. Touching the firſt, Redemption ſets the ſoule at liberty from all that ſervitude and tiranny, it buys out and reſtores the ſoul to the liberty of the releaſed and ranſomed ones, makes it free onely to righteouſneſſe, and that for ever bears the eare for God, and yet not to make the ſoul ſlaviſh but a ſervant being delivered from all enemies, yea death it ſelfe, the laſt enemy, to ſerve the Lord in righteouſneſſe and holineſſe alwayes: From hence iſſueth an heart inlarged to God, ſo fearing him as fearing nothing elſe, not ſerving in the oldneſſe of the letter but in the newneſſe of the ſpirit, delivered from the Ordinances of *Moſes*, the traditions of Phariſes and Papiſts, the bonds impoſed unjuſtly by bad men upon conſcience. Hence, ſecondly, floweth a right to the protection and providence of God and to his holy hand over us and ours againſt the violence of outward enemies, or thoſe croſſes which threaten our lives, health, liberty, and welfare begun in this life ending at the reſurrection. And laſtly, to thoſe two may be added freedome to Gods ſervice, to finde it an eaſie yoak and a light burden, yea to count it our happineſſe to deny our own wills, becauſe bodies and ſouls are bought with a price, that we ſhould not be at our own but at his will who dearly bought us, ſee 2 *Cor.* 5. 15. The will hath loſt her freedome to all true good and is tyed to evill onely and continually, the conſcience hath loſt hers by guilt and accuſeth in ſtead of excuſing, or elſe excuſed deceitfully, or elſe is ſenſleſſe of either, ſorrow begins at home by ſin but ends abroad, for by this means whatſoever feat or evill ſin hath incurred that the Devil abuſes to hold the ſoule under by, as the wrath of God, the pureneſſe and terrour of the Law,

the

the one to tempt the other to terrifie the day of account and last Judgement, the time of death which is the sentence in this life eternall misery hereafter, besides many calamities here either felt or feared, from which though a sinner be actually saved, yet not secured of, but all the life long subject unto bondage; by these Satan enslaves the soul, so that either their bondage by sin is used by the Lord as a step to deliver from bondage to sin; sin hath set up a court in the conscience of man, in this court the debt or crime impleaded is sin, the pleader and informer is Satan, the rule of proceeding is the Law of Justice, the evidence given or witnesse is conscience, the Judge the Lord, the penalty is death and distruction; during the substance of this court in what a pickle is man; the strong man Satan by this house of conscience holds this sinner bound and shut up under brazen bars and bolts not to be broken open by a mortall opposite but rules and keeps all at peace and at his own pleasure.

Now mark, as we see in Courts of men take away all copy-holds and buy all free, and then the Courts are of small value, removes debts and pleas, and what should the Kings Bench come to? if the Court be down, what shall become of the Seargents, Writs, Arrests, Executions, Outlaws, or fines and forfeits? so it is here, the Lord Jesus begins with sin and guilt, he removes them, pays the price the ransome of his blood, it makes a satisfaction for them to justice, and by this means delivers the soul from both the guilt and dominion of sinne, the chief thing being gone the rest fall off themselves, there is no place for pleading, for sentence, for evidence, for punishment, in the fall of the Court all falls which appertains unto it at once, and the soul freed from the one is freed from the other together, and fears no Bayliffe, no ill conscience, no Devil, but beholds all things disabled and cannot hurt, we are sould under sin and therefore

thereby fear that God will punish the Law, Hell will execute, we fear that we shall not believe or repent, we think God an enemy, feat his wrath, and tremble at both law and Gospel as things too pure & too sweet, rebelling and distrusting both one and other; now Christ redeemed us from sin and therefore from all bondage thereto and thereby.

VIII. GLORIFICATION.

GLorification of the whole man after the Resurrection in Heaven, it exceeds *Adams* happiness, consisting in the partaking of that purchased possession of glory and immortality, not of Paradice upon Earth but in the presence of God; this is that benifit which answers the perfection of *Adam* though far above it, for it shall be a filling up the soul with the perfect Image of God in light and holiness, and that by sight of the glorified sence beholding God as he is holy transformed by the mirrour of his Majesty to glory, so far as our souls and bodies are capable to the uttermost, and this benefit is the fulnesse of the former, it is the execution of the election of God, for we were chosen to glorifie, its the perfection of our imperfect union in this life, its the end of our calling, for we are called to honour and immortallity, its the fulness of our Adoption, for we have here the right but there the inheritance of sons, its also our finall Redemption and sanctification, because there all tears shall be wip't away, and death shall be no more, and we shall do the will of God as the Angels, and be sanctified throughout in body soul and spirit without spot or blemish, and so live eternally.

The Holy Ghost to describe the state of the glorified by presenting to us a perfection of all soul contentments.

for

It is a filling up of ye sole with a perfect Image of God in light & holines, & ye by sight of ye glorified sense beholding God as he is & holey transformed by ye meror of his magestey from glorey to glorey so far as our sole & bodey are capiable to ye utmost then shall ye righteous shine as ye sun in ye Kingdom of ye father 13 Math 43

for ever, so that look what poor wavering and fading contents the carnall mind or sences of sinfull man would weakly please it selfe in here, as we see Heathens and Turks

Turks promiſe carnall delights of pleaſant fields, goodly gardens, rich apparrell, royall fare, exquiſite beauties and the like, thoſe the Lord preſents us with all in Heaven, fully, perfectly, eternally, for meaſure, kinde, and continuance; loveſt thou eaſe, here as a ſabbath of ſpirituall perfect eaſe for ever; loveſt thou marriage, here is a Spouſe trimmed for the Bridegroom and deckt with all coſtly furniture to be knit to him without devorſe and enjoy him for ever: Commonly look what men come ſhort of in their deſerts, they fancy the enjoying of it to be their happineſſe; and hence came thoſe manifold filicities that we read men have framed to themſelves, poor men would have riches, rich men love pleaſure, Epicures ſeek honour and dignities, honourable ons ſeek tranſcendency and affect Crowns victories and grope after that which is not, for death comes and equalls them with the baſeſt and moſt abject and unhappy, but Heaven affords wealth and a treaſure which no theefe can dig through or ſteal, pleaſures at the right hand of God for evermore, a throne and majeſty to ſit and judge the world. Crowns of gold, victory, and triumph [illegible] will not wither nor fade away, [illegible] there is no ſad thought of death to make them wearſome.

Doe men ſet up their delights in this world and the things which it affordeth, Sun, and Moon, and Srars, and influences of Heaven, brave Cities and dwellings, Muſick, feaſtings, apparell, learning and knowledge, or to ſtand before Princes, or long life, or perfect ſtrength and vigour of body, or ſweet friends inheritance, or liberty, or peace, or whatſoever, lo Heaven hath not one of theſe to fill her inheritance but all in one, for each ſoul to enjoy this other world hath the eternall Son of God to be the light thereof, every little Star is as the Moon, the Moon as the Sun, the Sun ſeventimes greater, the Hea-

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ven of this third Heaven is made of Criſtall for purity, the influences thereof is the preſence of God, there is a perpetuall ſpring time Summer and the Autumn of delight, and fruit far exceeding the happy Iſlands, the City thereof is *Jeruſalem* above built of all precious ſtones pearls and gold both houſes walls gates and pavements, their muſique is the ſong of *Moſes* and the Lamb ſuch as conquers ſing, their feaſt is the eating and drinking of a paſſeover in the kingdome, their Ordinances are the perpetuall ſacrifice of prayers and thankſgiving, joy and Hallelujahs from Sabbath to Sabbath unceſſantly, the company thereof is innumerable Angels the ſouls of juſt & perfect men the generall aſſembly of the firſt born the God and Judge of all with Jeſus the mediator of the Covenant, their apparell is with pure linnen without ſpot rich robes of Kings and Queens, their knowledge ſhall be as the Angels of God they ſtand before the face of God, their life is immortall without end, their bodies ſences members in the vigor of age as ſome think like Chriſts middle age between thirty and forty glorified and inabled to be incorruptible and to ſee and enjoy God, their friends, God, the Lamb, Angels, and Saints, their inheritance, birth, manſion houſes and territories not made with hands but immortall and undefiled eternall in the Heavens, the liberty of it is full redemption, the peace of it is the perfection of this peace here, which underſtanding, and the joy of it is exaltation ſo great that that it ſhall be a perpetuall extaſie in reſpect of this and yet able to containe it ſelfe, and yet which is more that which eye hath not ſeen or eare heard nor hath it entred into the heart of man to conceive, hath God there prepared for thoſe that love him, as the ſaying is, there is ſatiety without fulneſſe, pleaſure without wearineſſe, eternity without dimention, quantity without defect, and what not even above all that the moſt curious or craving man can aſke or think.

The

The holy Ghoſt teacheth us to confine this boundleſſe glory into theſe two tearms, either an negative or a poſitive happineſſe, the former whereof ſtands in the abſence and voydneſſe of all which comes ſhort of this or oppoſeth it, a piece of this happineſſe ſtands in this, that Paradice upon Earth is gone, a created thing is turned into an uncreated; that here the miſery of mortallity is ſwallowed up and aboliſhed, ſorrow, poverty, ſickneſſe ſhame, bondage, infirmity, death, wrath, enmity, curſe, are removed and all tears wiped away, the grace of faith, hope, patience; here our excellency having brought to the door ſhall take leave of word, prayer, Sacraments, Ordinances betokening weakneſſe ſhall ceaſe as needleſſe things, much more corruption and imperfection of Grace, even as it was an addition of regret to *Dives* that he being afar off ſaw *Lazarus* in *Abrahams* boſome, ſo ſhall it be a piece of Saints Heaven that they have paſſed the ſecond death and vengeance of the wicked, as it was *Noahs* happineſſe that he ſhunned the lot of the old world: but the chief happineſſe of Heaven is poſitive, when the perſons of the elect ſhall be ſo inlarged in their ſouls and bodies and in each faculty and member thereof, as to enjoy and comprehend and behold the Lord perfectly as they are comprehended; this is indeed the bleſſed union which *Adam* loſt and yet never had in this perfection, for the minde to be filled with the fulneſſe height and depth of Gods underſtanding, as the veſſell caſt into the Sea is filled with the water of it and can hold no more, and beholding in this mirrour of his the naked truth of all myſteries and ſecret ways and adminiſtrations of God now dark and hidden, election, providence, afflictons of the Church, patience over the enemies thereof, and the like, there ſhall be a perfect age of knowledge; here we ſee through a glaſs weakly, but there perfectly; ſo the ſoul ſhall enjoy the image of Gods holi-

holineſſe and be transformed into it, perfect love, obedience, righteouſneſſe, and in both theſe ſhall have perfect joy and contentment, as being ſatisfied with this image. Let us lay up Treaſures therefore before hand for our ſelves and look to it, that the Goſpel have been the means to reveal this immortallity and light unto us, that it hath made us partakers by hope of that inheritance of the Saints in light, and a part with all that are ſanctified by faith in Chriſt, be we ſure that this hope hath cauſed all that fond and vaine bables of this world to ſtink as vile to us in compariſon hereof as ſerving for nothing but to be conſumed to droſſe, when this glory ſhall be revealed then their uſe ſhall be baſe, now we muſt uſe them but let us uſe them and not enjoy them, uſe them as Citizens of Heaven, where they ſhall bare no maſtery, as *Joane Preſt* ſaid ere ſhe were burnt, Oh that the Lord would give us one ſpark of this grace, the want of which makes us more like ſuch as are for the dunghil than Heaven, ſhould the heir of a Crown play at putpin or ſpancounter with every baſe boy, how ſhould then the hope and honour of a Prince ſhine in him.

What manner of perſons ſhould we be in ſpirituall reſpects alſo? if we look for ſuch promiſes how ſhould we purge our ſelves in body and ſpirit from all uncleanneſſe finiſhing our ſanctification in Gods fear, if no Tode or venomous thing will live upon the Iriſh ſhore, ſhall we think any unclean thing can live there, Oh what manner of perſons ought we to be the whilſt purging our ſelves as he is pure?

FINIS.

THE Ages of Sin, Sinnes Birth & growth. With the Stepps, and Degrees of Sin, from thought to finall Impenitencie.

Suggestion.

Originall – Concupiscence Doth make
Our Nature like a foule great-Bellyed Snake:
For, wer not Sathan apt to tempt to Sin;
Yett, Lustfull-Thoughts would breed & brood, Within:
But, happie. Hee, that takes These Little-Ones,
To Dash their Brames (Soone) 'gainst repentant-Stones.

45. 6. 30. 1643.

BRITISH MUSEUM

2. Rumination.

When lust hath (thus) Conceiu'd It brings forth Sin,
And Ruminating-thoughts Its Shape begin.
Like as the Beares oft-licking of her whelps,
That foule deformed Creatures Shape much helps.
The danger's great, our Sinfull thoughts to Cherish,
O stop thine growth, or thy poore Soule will perish.

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If, Sinfull Thoughts (once) nestle in mans heart:
The Sluce is ope, Delight (then) playes its part:
Then, like the old-Ape hugging in his armes,
His Apiſh-young-One; Sin, the Soule becharmes:
And, when our Apiſh impious-Thoughts delight us,
Oh, then (alas) moſt mortally They bite us.

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CONSENT. 4

For, where Sin workes Content, Conſent will follow;
And, This, the Soule, into Sins Gulfe, doth ſwallow.
For, as two ravning Wolves (for, tis theire kinde)
To ſuck Lambs-blood, doe hunt with equall-minde:
Even ſo, the Soule & Sin Conſent, in One,
Till, Soule & Body be quite overthrowne ./

5

Act.

Sin and the Soule (thus) having Stricken Hands,
The Sinner (now) for Action ready stands;
And Tyger-like swallowes-vp, at One-bitt,
What euer impious Prey his Heart doth fitt
Committing Sin, with eager greedynesse,
Selling his Soule to worke All wickednesse.

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Iteration. 6

From eager-Acting Sin, comes Iteration,
Or, frequent Custome of Sins perpetration;
Which, like great Flesh-Flies liting on raw-Flesh,
Though oft beat-off, (if not kild) come afresh:
Hence, Belzebub *is term'd Prince of fflesh-fflies,*
'Cause Sin, still, Acts, vntill (by Grace) It Dies.

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GLORIATION. 7

Cuſtome in Sin takes Senſe of Sin away;
This makes All-Sin ſeeme but a Sport, a play:
Yea, like a rampant-Lyon, proud and Stout,
Inſulting, o're his Prey, ſtaulking about,
The Saucy-Sinner boaſts & braggs of Sinne.
As One (oh woe) that doth a Citty winne...

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8

Obduration.

When Sinne brings Sinners to this fearefull pass,
What followes, but a hard Heart, Brow *of brass,*
A Heart *(I say) more hard then* Tortels-back,
Which, nether Sworde *nor* Axe *can hew or hack,*
Iudgements *nor* Mercies, *Treats nor threats can cause*
To leave-off Sin, *To love or feare* Gods *Lawes.*

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9 FINALL-IMPENITENCY.

And (now, alas) what is Sins laſt Extent?
A hard-Heart makes a Heart Impenitent..
For, can a Leopard change his Spotted Skin?
No. Nor a Heart accuſtom'd (thus) his Sin.
Then, Conſcience, headlong, caſts Impenitence.
With horrid ffrights of Helliſh Recompence.

Ja. v. L. fecit.

BRITISH MUSEUM